

wealth, bright-born goddess, (who art) sincerely praised for (the gift of) horses.

5. These, thy assembled (worshippers), who stand before thee to distribute wealth, entertain towards us kindly intentions, offering, unlimited, riches:¹ bright-born goddess, (who art) sincerely praised for (the gift of) horses.

Varga xxii. 6. Affluent USHAS, bestow upon these (thy) devout adorers food and posterity, so that, being opulent, they may, without stint, bestow riches upon us: bright-born goddess (who art) sincerely praised for (the gift of) horses.

7. Affluent USHAS, bring wealth and abundant food to those who, liberal givers, bestow upon us riches with horses and cattle: bright-born goddess (who art) sincerely praised for (the gift of) horses.

8. Daughter of heaven, bring to us food and cattle, together with the pure rays of the sun, and the radiant flames (of the kindled fires): bright-born goddess, (who art) sincerely praised for (the gift of) horses.

¹ *Yach cltid hi te (jand ime chhadayanti maghattaye, parichid vasktayo dadkur dadato rddho ahrayam: Sdyana* seems rather dubious, as to the proper sense of several of these words: *naghat-tfi;/e* may mean *dkanaddndya* or *dhanavattwdya*, for giving or for possessing wealth: *pan chid vaslttayo dadhuk* is explained, *aoitdn era kdmayamdnak parito dhdrayanti*, desirous of or Icing kind to us, they support us every way, and *dadatv rddho ahrayam* may mean giving wealth that is not to be wasted or tukc-n away, or of which there is no need to be ashamed: the sum oi'ihe meaning, agreeably to the scholiast, is, all they who, • offering oblations, worship the dawn, receive the reward for the benefit of us, or of me, that is, of the author of the hymn, ye twdm

havl-r-dodatu *stuvanti* *te* *sarve* *apy-*
asmudartham *pkdam,*
dhdhfdyanli.